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‘Moids Are Pornsick Genetic Mistakes’: An Exploration of Femcels in the Incel Community

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Abstract: *This study examines the online community of femcels, women who identify as involuntarily celibate, and their experiences within digital spaces. Unlike their male incel counterparts, femcels are not associated with violence or extremism, but instead express frustration through discussions of beauty standards, gender roles, and societal expectations surrounding romance and desirability, often intersecting with mental health struggles and a collective disillusionment with heterosexual relationships. The study explores the "pink pill," femcels' adaptation of incel red and black pill ideology, and traces the emergence of "femcelcore" as an aesthetic and cultural identity marker. Drawing on subcultural theory, it distinguishes between "traditional" femcels, who centre their perceived romantic and sexual exclusion, and "aesthetic" femcels, who engage primarily through visual expression and online discourse, with heteropessimism examined as a recurring theme across both. Using an anonymous survey and content analysis of posts from Reddit, Discord, and TikTok, the research investigates how femcels articulate identity online, applying critical discourse analysis and platform studies to examine how these spaces shape communication and self-construction. As academic research on femcels remains limited, this study contributes to the emerging literature on digital subcultures, situating femcels within broader debates on intimacy, desirability, and self-perception.*

Keywords: *Femcel, Incel, Digital subcultures, Heteropessimism, Online identity, Manosphere*

Introduction

The concept of "incels" (involuntary celibates) has long been associated with male groups, often discussed in the context of misogyny and frustration with romantic and sexual expectations. However, the term "femcel," describing women who feel they also experience involuntary celibacy, has only recently emerged as a topic of academic and cultural discussion in the mid- 2010s (Carry, 2024). The first person to use the term “incel” was a woman, Alana, who in 1997 created “Alana’s Involuntary Celibacy Project” website where individuals could discuss their feelings of romantic isolation, but it has since evolved into a predominantly male phenomenon (Smith et al., 2024). As the term has become more commonly used and associated with misogynistic beliefs and online radicalisation, the emerging category of femcels represents a subculture distinct from their male counterparts in several important ways. While male incels often reference the "red pill" or "black pill" ideologies, femcels sometimes embrace the "pink pill," which focuses on female-specific discussions of dating, attractiveness, and societal expectations. Within these spaces, men are often referred to using the term "moid," a word that recurs throughout this article and is addressed in more detail in the Findings and Discussion sections.

Femcels are women who, like male incels, feel they face romantic and sexual rejection, often leading to feelings of loneliness and despair. However, the online femcel community is shaped by a different set of challenges and beliefs. Femcels often experience a deep sense of nihilism, internalised rejection, and resistance to mainstream feminist ideals. They reject “liberal feminism” and hook-up culture, seeking instead to build an identity around their rejection from mainstream society (Healy, 2024). Many male incels believe that a woman cannot be an incel, so online femcel communities often find themselves as victims of trolling and abuse by male incels. One key space for these discussions was the Reddit forum r/trufemcel, which was taken down due to concerns over the promotion of harmful ideologies and lack of proper moderation (Johanssen and Kay, 2024). The space had become

a place of both catharsis and hostility, drawing attention to the ways women also struggle with the norms of modern dating culture.

Femcels are often distinct from incels because they do not pose the same recognised security threat. Rather than the violent rhetoric that dominates many male incel forums, femcel communities are largely introspective, discussing the causes and consequences of their involuntary celibacy through a lens of personal reflection and disillusionment with societal structures. This distinction is key in understanding the nature of the group, which has been viewed by many as a form of protest against the misogyny perpetuated by the male-dominated 'incelosphere'.

The 'femcelcore' is characterised by an aesthetic sensibility that includes fashion, beauty standards, and online persona-building, reflecting their rejection of traditional romantic relationships. These communities are built on shared experiences of societal rejection, as well as a rejection of societal pressures placed on women in relation to beauty and sexuality. This article explores these phenomena in greater detail, focusing on the beliefs, experiences, and coping mechanisms of femcels. On TikTok alone, there are currently 43.8K results related to #femcel as of March 2025, highlighting the growing discussion and visibility of this subculture.

The literature surrounding femcels is relatively sparse, with much of the existing research focusing on incels or general gendered online communities. While there have been some accounts of femcels in mainstream media, they have largely failed to provide an in-depth perspective on the issue. The only interviews that have been conducted with femcels have been conducted by journalists, leaving a significant gap in the academic understanding of this group. The sensitivity of this topic, and the ethical challenges it raises for researchers, is addressed further in the Methodology section below. This article looks more closely and more broadly at femcels by drawing on several theoretical frameworks. The core question driving all of it is straightforward: what femcels believe, what they experience, and how they cope, within these online spaces. Each framework speaks to a different part of that. Subcultural theory helps explain how the split between "traditional" and "aesthetic" femcels comes about. Critical discourse analysis looks at how femcels talk about themselves and build a sense of shared meaning through language. Platform studies looks at how the platforms themselves shape that, including what happens when a community is forced off one platform and has to rebuild somewhere new.

Alongside key theoretical frameworks, this study also draws on the work of scholars such as Jilly Boyce Kay and Jacob Johanssen to better understand the complexities of the femcel experience. To explore the research questions, this study uses two main methods: an anonymous qualitative survey and a content analysis of femcel-related content on Reddit, Discord, and TikTok. These approaches are designed to capture both the personal, lived experiences of those who identify as femcels and the wider public culture that forms around the community online. By listening to and analysing their experience, this article challenges the stigma that often surrounds femcels and opens up space for more nuanced and informed conversations in academic and public discourse.

Literature Review

This section first reviews existing femcel research, noting the limited academic focus on this group. It then examines the theoretical framework guiding this study, focusing on subcultural theory to explore femcel identity, resistance, and aesthetics. The framework also includes critical discourse analysis of themes like rejection and coping, and platform studies on the influence of social media in shaping this community.

Jilly Boyce Kay's Perspective: Online Involuntary Celibacy

The academic literature on femcels remains notably sparse, with very little dedicated research into this group. While involuntary celibacy has been widely studied in relation to incels - overwhelmingly framed as young, heterosexual white men - there has been a significant lack of scholarly attention on the experiences of involuntarily celibate women. The research that does exist on femcels is limited, with much of it emerging from postgraduate dissertations rather than extensive academic inquiry. To date, the most substantial contributions to this field have been made by Jilly Boyce Kay, particularly through her solo and collaborative work.

Kay's 2021 article "Abject desires in the age of anger: incels, femcels, and the gender politics of unfuckability" explores why involuntary celibacy is so closely associated with white masculinity in contemporary culture. The study examines how incels have become hyper-visible in media and political discourse, often presented as a symbol of white male grievance in an era of globalisation. In contrast, femcels are rendered largely illegible due to the assumption that women always have access to sexual partners. Kay situates this invisibility within a broader context where women's psychic suffering, social exclusion, and humiliation are often dismissed rather than recognised as political issues.

"It is telling that in these commentaries, there is no consideration of how the new sexual arrangements of digital culture might bring any disbenefits for women, who are always construed as "winners" in these new social relations, in line with the ways in which feminism is blamed more broadly for men's contemporary ills" (Kay, 2021).

While male resentment and exclusion are frequently politicised, with white men perceived as being 'left behind', the struggles of femcels remain unacknowledged. Her work considers media representations of both incels and femcels through feminist perspectives on romantic suffering, white supremacy, and the contested notion of sexual redistribution. Kay argues that exclusion from intimacy and relationships should be considered a political issue and suggests that centring femcels in discussions of sexual and social exclusion could provide an alternative framework that avoids the misogynistic and racist narratives often present in incel discourse.

In collaboration with Jacob Johanssen, Kay further expands on the evolving representation of femcels in "From femcels to 'femcelcore': Women's involuntary celibacy and the rise of heteronihilism" (2024). This article examines the shifting visibility of femcels, beginning with the emergence of the original femcel community (/trufemcel) on Reddit in 2018. This early iteration was predominantly text-based, grounded in despair and nihilism, mirroring the deeply fatalistic logics of the manosphere. More recently, however, femceldom has evolved beyond the 'traditional' femcels, and has transformed into 'femcelcore' - a social media aesthetic characterised by ironic, short-form videos on platforms like TikTok. Kay and Johanssen contextualise this shift within the emerging 'femosphere', a network of female-centric online communities that reflect elements of red-pilled ideology with their own 'pink-pill ideology'. They analysed numerous #femcel TikToks, identifying the common themes, aesthetic choices, and recurring narratives that have defined this new expression of femceldom. Through their analysis, they highlighted how these videos often balance irony and despair, creating a space that simultaneously critiques and reinforces existing gender norms.

Despite their differences, both iterations of femceldom (traditional and aesthetic) reject traditional patriarchal ideals of feminine desirability and critique 'liberal feminism.' However, Kay and Johanssen argue that neither form of femceldom provides a strong foundation for collective feminist action. Instead, they identify a tendency towards fatalism, self-numbing, and dissociation, rather than solidarity and transformative politics. Drawing on Robyn Marasco's concept of 'womanly nihilism', the article critiques how mediated femceldom operates within an 'anti-hope' framework - embracing

pessimism rather than pushing for structural change. The authors also introduce the concept of 'heteronihilism' to describe the growing disillusionment with heterosexual relationships, linking this sentiment to broader trends of backlash against liberal feminism.

Notably, much of the direct engagement with femcels has come from journalists rather than academic researchers. This lack of first-hand scholarly engagement further contributes to the group's marginalisation within academic discourse. While incels have been extensively studied - often in relation to misogynistic violence and radicalisation - femcels remain largely overlooked, reinforcing existing biases about gender and sexual access. Kay's work is therefore particularly significant in laying the groundwork for a deeper understanding of femceldom, offering a critical feminist perspective on the intersections of sex, sexuality, and political exclusion.

Emerging Scholarship: Undergraduate and Postgraduate Dissertations on Femcels

Beyond the work of Jilly Boyce Kay, the academic study of femcels remains largely underdeveloped. However, in recent years, research projects have begun to explore the topic, mainly through undergraduate and postgraduate dissertations. One such study is "Femcels: Where are the Women in the Incelosphere? An Exploratory Content Analysis of Femcel Forums" (2023) by Madeline Bobo. This thesis investigates the presence of women in the broader incel community, questioning why research on involuntary celibacy has overwhelmingly focused on men. Drawing from previous incel research and theoretical perspectives such as hegemonic masculinity and identity construction, Bobo conducts theory-informed qualitative content analysis of femcel forums. Her findings suggest that while femcels share common experiences, they are a highly diverse group in terms of race, age, and background. Femcel forums serve as spaces where these women validate their identities, particularly in relation to their struggles with body image and social isolation.

Another significant study is "Analysing Discussions of Power and Revenge Within a Femcel Online Community" (2023) by Hannah Rae Evans. This research analyses over 24,000 posts from ThePinkPill.co, one of the largest femcel forums. Evans identifies themes related to power and revenge using sexual frustration theory as a framework. The findings suggest that femcels primarily discuss power in terms of men's societal dominance and the power of beauty possessed by some women, with an overall perception that femcels themselves lack power. While discussions of revenge were less common, they often centred on men as the primary targets, reflecting broader concerns about gendered power dynamics. Evans' work contributes to the academic understanding of femcels by situating their discussions within broader debates on sex, sexual frustration, and the emotional toll of inceldom.

A different approach is taken by Maria Brix Rasmussen in "The Lack of Love: The Sacred and the Suffering Experiences of Female Involuntary Celibates" (2023). This ethnographic study explores the lived experiences of femcels and women who identify as 'forever alone'. Rasmussen differentiates between these two groups, arguing that while both experience social and romantic exclusion, they have distinct coping mechanisms and self-perceptions. The study applies phenomenological concepts such as orientation, habitus, and recovery from despair to examine how femcels understand their suffering and how their online spaces function as a substitute for romantic relationships. Rasmussen highlights themes of family history, mental health struggles, and appearance-related anxieties, arguing that femcel identity provides a collective sense of belonging that compensates for the absence of intimate relationships. The dissertation raises important questions about how online communities shape identity and whether collective identification with suffering can empower or constrain individuals.

Additional Academic Research on Femcels and Involuntary Celibacy

A number of academic articles have begun to cover femcels and related topics, shedding light on the complexities of this often-misunderstood community. These studies explore various aspects of femcel identity, sexual frustration, and the broader societal implications of involuntary celibacy among women. The 2024 article “Femcel Discussions of Sex, Frustration, Power and Revenge” by Hannah Rae Evans and Adam Lankford highlights the significant gap in scholarly research regarding femcels, despite the extensive attention given to male incels. This work reveals that femcels often struggle with various types of sexual frustration and express less support for aggression compared to their male counterparts. The authors argue that most femcels seek empowerment through legal means rather than violence, emphasising the need for further research to enhance understanding and develop evidence-based strategies for this community.

Cuthbert's 2023 study “Neither ‘incel’ nor ‘volcel’: Relational accounts of UK women's sexual abstinence” offers a rare empirical exploration of women's experiences with sexual abstinence. Cuthbert challenges the binary of voluntary and involuntary celibacy, illustrating how women's abstinence often arises from navigating a violent heteropatriarchal environment. This work emphasises the relational aspects of sex and control, suggesting that women’s experiences of celibacy are deeply intertwined with their interactions with men and societal expectations. The experiences of women in her research suggest that their abstinence is often not a choice made in isolation but a reaction to the demands and dangers presented by heterosexual relationships.

Annabelle Tseng's 2023 article “Femcel Heteropessimism” discusses the recent surge of femcel visibility on social media platforms, particularly among Gen Z women. Tseng identifies a shift in femcel culture from a focus on the involuntary nature of celibacy to a more self-aware embrace of celibacy as a form of self-preservation. The contemporary femcel's critique of heterosexual relationships reflects a growing scepticism towards the expectations of heterosexuality and a desire for autonomy that echoes earlier feminist movements. The concept of heteropessimism, as discussed in Tseng’s work, suggests that present-day femcels critique not only individual men but also the systemic issues perpetuated by heteropatriarchy. This perspective allows for a deeper understanding of how femcels navigate their identities within a culture that often marginalises their experiences. The irony and self-deprecation found in femcel content on platforms like TikTok serve as a coping mechanism, reflecting both the pain of exclusion and a collective rejection of conventional romantic narratives.

The rise of femcel culture on social media represents a significant shift in how these identities are constructed and understood. Through the lens of Tseng’s analysis, it becomes clearer that the modern femcel is not simply a victim of romantic rejection but an active participant in reshaping narratives around femininity, desire, and autonomy. The emergence of "femcelcore" highlights a blend of aesthetic and ideological expressions that challenge traditional notions of femininity and relationship dynamics.

Journalistic Interest in Femcels

In addition to academic discourse, there has been a surge of articles in popular magazines and newspapers discussing femcels and the issues surrounding their experiences, with journalists often having more freedom to engage directly with femcels than academic researchers. The lack of ethical constraints allows them to gather more personal narratives and interviews that highlight the nuances of femcel identity. However, many of these popular articles are notably similar in content and tone, often reiterating the same themes and historical contexts rather than offering substantially new analytical insight.

One notable piece is Lizzie Cernik's 2021 article in The Guardian titled “I feel hurt that my life has ended up here: the women who are involuntary celibates.” Cernik explores what it is like to go without a partner while longing for one, discussing the emotions of femcels. She references the late 90s blog by Alana and the tragic Elliot Rodger incident, illustrating a historical context that informs the contemporary femcel narrative. Cernik notes that young women are increasingly turning to online femcel spaces to discuss their challenges as involuntary celibates, emphasising that their resistance is non-violent. Unlike male incels, femcels often attribute their loneliness to feelings of “ugliness,” arguing that they are rendered invisible by a beauty-centric, misogynistic culture. She captures the nuances of this community, where there is anger and grappling with self-esteem but no extreme hatred or sense of entitlement.

Cernik includes insights from women of various ages active in the online femcel community that she interviewed, and highlights the unrealistic beauty standards women are expected to meet. She also references Silva Neves, a sex and relationship psychotherapist, who points out that as women age, they often struggle to find partners they find physically attractive, having internalised societal misogyny that prioritises women's beauty. Cernik also discusses public figures who advocate for embracing diverse beauty standards, indicating a growing resistance against conventional norms.
Nona Willis Aronowitz's 2021 article in Elle, “The Femcel Revolution: How an Underground Group of Women is Reclaiming Involuntary Celibacy,” also reflects on the historical context of femcels, referencing Alana and Elliot Rodger as pivotal figures in the narrative of involuntary celibacy. Aronowitz (2021) captures the sentiments of femcels, including a striking quote that compares being desired by men to being a toilet, illustrating the dehumanising aspects of sexual objectification - “Being the person a man is willing to ejaculate into is like being a toilet. It can be a very dehumanizing experience.” She discusses the emergence of new online spaces for femcels, particularly following the banning of the r/trufemcel subreddit, showcasing how these women have formed communities to reclaim their identities.

Mary Gaitskill's 2022 piece in UnHerd, “The Year of the Femcel: Why Are Women Struggling to Find Sex and Love?” provides further commentary on the phenomenon. Gaitskill describes femcels as the female counterparts to incels, emphasising their need to create separate spaces because they are often unwelcome in male-dominated incel forums. She highlights the frustrations of women who, despite their desire for romance, are marginalised in discussions that primarily focus on male grievances. Gaitskill points out the ruthlessness with which femcels can reject the notion of “average” beauty, reflecting a tension within the community regarding acceptance and societal standards.

Zowie Douglas-Kinghorn’s 2024 article in Griffith Review reiterates these themes, connecting the narratives of Alana and Elliot Rodger to contemporary discussions about femcels. Similarly, Sarah Do Couto's 2023 article in Global News, “Femcels: Inside the Enigmatic Subculture of Involuntary Celibate Women,” revisits the Elliot Rodger case and Alek Minassian’s 2018 attack in Toronto, drawing parallels between violent reactions to rejection and the experiences of femcels. Do Couto examines the dual nature of femcel identity, where some embrace a loud, girlish presentation online while others feel trapped in a cycle of perceived inadequacy.

Across these popular articles, very common threads emerge, which reveal a collective understanding of the challenges faced by femcels in a society that often equates female worth with beauty and desirability. The discourse surrounding femcels is defined by a blend of historical context, personal narrative, and societal critique, highlighting the complexity of their experiences in a landscape where beauty standards and misogyny continue to shape perceptions of women's value.

Insights from Psychology and Theology on the Femcel Identity

The discussion around involuntarily celibate women has been gaining traction in both psychological research and broader cultural critique. Karen Wu, in her 2023 article "How 'Femcels' Differ From Incels," published in Psychology Today, examines the psychological differences between the two groups. She emphasises how, unlike incels, femcels tend to internalise their struggles, attributing their lack of romantic success to their own perceived inadequacies rather than blaming men. While both femcels and incels often link their involuntary celibacy to their physical appearance, their emotional responses and coping mechanisms differ significantly. Citing developmental psychology, Wu argues that socialisation plays a crucial role in shaping these responses. From childhood, boys are encouraged to pursue power and externalise frustration, while girls are taught to be accommodating and introspective. This leads to a pattern where men tend to blame others for romantic rejection, sometimes exhibiting aggression, whereas women are more likely to experience self-directed sadness and seek self-improvement to fit societal beauty standards. Wu also challenges the notion that attractiveness guarantees lasting romantic success, pointing out that more physically attractive people often experience shorter marriages and higher divorce rates. Her article calls for further research into the factors that contribute to femcel identity, questioning whether physical appearance is the primary issue or if deeper psychological and societal forces are at play.

Mane Kara-Yakoubian's 2024 article in PsyPost, "New Research Delves into the Unexplored Psychology of Femcels," builds on this discourse by analysing a study published in the Archives of Sexual Behaviour. This study highlights how femcels navigate sexual frustration and emotional struggles while generally refraining from the violent rhetoric or behaviours sometimes associated with incels. Kara-Yakoubian underscores the importance of researching these communities to better understand the mental health challenges linked to involuntary celibacy and the potential pathways to radicalisation. The study relied on online discourse analysis, which limits the ability to verify offline behaviours, but it found no evidence of femcels engaging in mass violence. Researchers acknowledge the heterogeneity within the femcel community and caution against overgeneralisation. There is still much to explore regarding their experiences with social isolation, self-esteem, and interpersonal skills, and future studies could provide comparative analyses between femcels and male incels to identify broader psychological patterns.

Beyond psychological research, the femcel phenomenon has also been examined through a cultural and theological lens. Geoff Shullenberger's 2022 article "The Rise of Femcel Noir," published in First Things, explores how femcel themes manifest in media narratives, particularly within contemporary voyeuristic thrillers. Shullenberger draws on mythological and psychoanalytic frameworks to argue that stories warning against looking where one should not - whether in legend, the Bible, or Freud's theories - have found new expression in female-centered psychological thrillers. Films such as The Girl on the Train (2016), The Woman in the Window (2021), The Voyeurs (2021), and Kimi (2022) exemplify this trend. Unlike earlier male-dominated voyeuristic thrillers like Rear Window (1954), these modern films depict female protagonists who are isolated, disillusioned, and caught in obsessive cycles of watching and longing. While not explicitly recognised as "femcel" narratives, these films embody the core aspects of the femcel experience: feelings of romantic exclusion, an awareness of societal beauty standards, and a sense of being trapped in a world that does not accommodate their desires. Shullenberger's analysis suggests that, even outside academic discourse, femcel themes are permeating contemporary culture, reflecting deeper anxieties about gender, desire, and power in the modern age.

Theoretical Frameworks for Analysing the Femcel Identity and Community

This study draws upon three key theoretical frameworks to explore the experiences and identities of femcels: subcultural theory, critical discourse analysis, and platform studies. Each of these frameworks offers a unique perspective that helps to unravel the complexities of the femcel community and the

societal factors influencing their lives. Combining these approaches allows for a fuller picture of who femcels are and how they navigate their world.

Subcultural Theory

Subcultural theory serves as a valuable lens for understanding how groups, particularly those on the margins of society, form distinct identities in response to their circumstances. One of the foundational thinkers in this field, Albert Cohen (1955), argued that working-class boys experience "status frustration" when they struggle to achieve the same successes as their peers. This frustration can lead them to create subcultures with alternative values. Later, Cloward and Ohlin (1960) built on Cohen's ideas by introducing the concept of differential opportunity structures, suggesting that the type of subculture formed depends on the specific illicit opportunities available in a community - be they criminal or otherwise.

For femcels, this framework is particularly relevant as it highlights how women who feel excluded from traditional heterosexual relationships might come together to form a supportive community based on shared experiences of rejection and social isolation. Similarly, Dick Hebdige (1979) examined how youth subcultures, such as punks, utilise style as a form of resistance against dominant cultural narratives. In the femcel context, this theory allows for an exploration of how they use visual and linguistic styles on platforms like TikTok to express their identities and challenge societal expectations around female desirability. Applying subcultural theory helps to illuminate not only the ways in which femcels experience their exclusion but also how they assert their identities and agency in a world that often overlooks them.

Critical Discourse Analysis

Another important framework for this study is critical discourse analysis (CDA), developed primarily by Norman Fairclough in his pivotal work "Discourse and Social Change" (1992). CDA encourages an investigation into how language shapes social realities and reinforces power dynamics. This is especially relevant for analysing the narratives and discussions that emerge within femcel communities, as language can serve to both reflect and challenge societal attitudes toward gender and sexuality. By applying CDA, this study explores the recurring themes of rejection, victimhood, and empowerment within femcel conversations. For example, studies by Wall, Stahl, and Salam (2015) illustrate how discourse analysis can unveil the complex interplay between identity, language, and societal norms. This framework is used to analyse how femcels articulate their feelings and experiences, revealing the ways in which their language can either reinforce the stigma surrounding female desire or help to subvert it and create a sense of belonging.

Platform Studies

Finally, platform studies provide another crucial lens through which to understand femcel communities. This framework shifts the focus from merely considering technology as a neutral tool to examining how the structure and governance of online platforms shape community interactions and identities. Scholars such as Tarleton Gillespie (2010) and danah boyd (2015) emphasise the importance of platform architecture and how it influences user behaviour. In the case of femcel communities, the features of platforms like Reddit and TikTok play a significant role. For instance, the anonymity offered by Reddit creates a space where users feel comfortable sharing personal struggles, whereas TikTok's algorithm helps amplify content related to femcel experiences, increasing visibility and engagement. Investigating how these platforms operate helps to clarify how femcels navigate their identities within an environment that both supports and constrains their expressions.

Combining subcultural theory, critical discourse analysis, and platform studies allows for a richer exploration of femcel identities and community dynamics. These frameworks not only illuminate the complexities of female involuntary celibacy but also enhance an understanding of

broader societal discourses surrounding sex, power, and online interaction. In doing so, this article contributes to a more nuanced understanding of femcels, shedding light on their experiences in a world that often marginalises them.

Gaps in Research and Future Directions

While the academic lens on femcels has begun to expand, significant gaps still remain in the literature that warrant attention. The existing studies primarily draw from online content analysis, often neglecting first-hand perspectives from femcels themselves. This oversight limits understanding of the emotional, psychological, and social intricacies that define femcel identities. Furthermore, the current research predominantly focuses on qualitative analyses, which invites deeper exploration into quantitative studies that could assess broader trends within the femcel community.

There is also a considerable need for interdisciplinary approaches that could draw from fields such as sociology, psychology, and media studies to explore femcels more holistically. For instance, studying how femcel identities are influenced by factors such as race, class, and sexual orientation could deepen insights into their unique challenges. Future research can also examine the long-term psychological effects of involuntary celibacy and social isolation on these women, addressing not just the surface-level struggles but also underlying issues related to mental health and self-esteem.

In summary, while the emerging literature provides a crucial starting point for understanding femcels, much work remains to be done. A more robust engagement with the lived experiences of femcels will not only enrich academic discourse but also enhance societal awareness and sensitivity to their realities.

Methodology

The following section outlines the methodology adopted for this research, with a focus on the methods used to collect and analyse data, as well as the practical and ethical limitations that shaped the final design.

In exploring a topic as niche, gendered, and emotionally complex as the femcel community, a qualitative approach was deemed the most suitable. Qualitative research is particularly useful for gaining insight into the lived experiences and belief systems of participants - all of which are central to understanding femcel identity and the broader implications of the pink pill ideology in the digital age. This approach allowed for the depth and sensitivity necessary to explore how feelings of exclusion, loneliness, and heteropessimism manifest in both individual experience and online subculture.

Two key methods were used: an anonymous qualitative survey, and a content analysis of selected femcel posts across various platforms. Together, these methods offered a fuller picture of the culture, language, and identity of the femcel community - both from within and as it is publicly performed online.

Anonymous Survey

Semi-structured interviews with self-identifying femcels were initially intended, in order to allow for deeper, more spontaneous dialogue and richer narratives. However, the university ethics committee did not approve this approach. Following ethics review, the original interview design was modified in favour of an anonymous online survey, which still allowed for open-ended, in-depth questions while addressing concerns about the sensitive and potentially triggering nature of the topic, particularly as participants could be disclosing personal experiences related to mental health, trauma, or online harassment. This method gave participants the space and privacy to articulate their experiences in their own time and terms, free from external pressure.

Thirteen individuals who identified as femcels completed the survey. Recruitment was conducted via targeted outreach on Reddit and Discord servers associated with femcel and adjacent communities. Posts were created explaining the research and linking to the anonymous survey, clarifying that no identifiable information would be collected. Participation was entirely voluntary, with individuals free to skip any question or withdraw at any time.

The survey itself contained a mix of open and semi-structured questions, covering a range of topics: how participants came to identify as femcels; their understanding of the community's beliefs and aesthetics; experiences with other online spaces (including incel forums); views on dating, gender dynamics, and mental health; and reflections on how they believe outsiders perceive the femcel identity. The final question invited participants to share anything they felt was important that had not been addressed.

Once collected, responses were analysed using a thematic coding process. Recurring patterns and narratives were grouped into thematic clusters such as alienation and belonging, gendered disillusionment, aesthetic performance, and interactions with incel and broader online cultures. This helped to reveal both the diversity and commonality of experiences within the community.

Content Analysis

Alongside the survey, a qualitative content analysis was conducted of eight selected posts from femcel spaces across Reddit, Discord, and TikTok. These platforms were chosen for their varied modes of expression - from text-heavy confessional posts to image-based content and short-form video - offering a broader view of the visual and aesthetic femcel culture as it is publicly articulated and consumed.

Posts were selected to represent different aspects of the community: ideological statements, memes, aesthetic imagery (often referred to as 'femcelcore'), confessional narratives, and reactions to mainstream gender discourse. This range allowed for a deeper understanding not just of what femcels say, but how they say it - what visuals, tones, and cultural references are used to communicate alienation, identity, or critique.

Tumblr and 4chan were initially explored as potential data sources due to their historical relevance in internet incel subcultures. However, the content found there was either too fragmented, not clearly self-identified as femcel, or lacked the engagement and thematic clarity needed for the study. As a result, they were excluded from the final analysis.

ThePinkPill.co, a platform established in early 2021 as a refuge for the femcel community following the banning of several related subreddits on Reddit, was also considered. The site provided a dedicated forum space for discussions centred on the female experience of involuntary celibacy. However, by mid-2022, ThePinkPill.co became inaccessible. While specific reasons for its shutdown are not publicly documented, discussions within related online communities suggest that the site faced challenges such as limited user engagement and potential moderation difficulties (Evans, 2023).

The Internet Archive's Wayback Machine was used to access archived versions of ThePinkPill.co. Although this allowed for a review of some posts and the site's structure and discussions, the available material was insufficient for a comprehensive analysis. Consequently, content from ThePinkPill.co was not included in the final selection of eight posts for this study.

In total, five posts were taken from Reddit: four from the main femcel subreddit r/femcelgrippysockjail and one from r/LetGirlsHaveFun. One post was sourced on a #femcel Discord server found through disboard.org, sent directly by a user who responded to a recruitment message

offering to "give [the researcher] everything [they] need to know about femcels." Two TikToks were selected from the top posts under #femcel, chosen for their strong visual aesthetic and high engagement. These posts often featured mental health themes, aesthetic styling, commentary on gendered experiences, and the use of familiar figures seen as symbolic within the community.

Some posts included community responses, which were also analysed. The thematic coding focused on emotional tone, visual motifs, and political framing, all of which revealed patterns of pessimism, ironic humour, and collective disillusionment.

Limitations

While the combination of surveys and content analysis allowed for a multi-layered exploration of femcel culture, this methodology was not without limitations.

Most significantly, the inability to conduct interviews meant losing out on the spontaneity, fluidity, and conversational nuance that such a method might have offered. The survey, although anonymous and safe for participants, lacked the opportunity to follow up on particularly rich or ambiguous responses. It also relied on self-selection, meaning those who participated may already be more reflective or open than others within the community.

Additionally, the sample size (thirteen participants) is relatively small and cannot be taken as representative of the broader femcel population, which is itself fluid, international, and internally diverse. Likewise, the content analysis - though helpful in mapping tone, themes, and aesthetic codes - was limited to eight posts. Given the vastness of the internet and the decentralised nature of femcel discourse, this can only provide a snapshot.

The use of public online platforms such as Reddit and TikTok also poses its own ethical complexities. While posts are technically public, the intent behind them may not always be for academic scrutiny. Content was carefully selected to avoid revealing personal identities, and no usernames or identifying details are shared in this study. Ideally, in a different ethical landscape, one-on-one interviews with willing participants would have been preferable, giving them the option to remain anonymous or use voice-masking technology. This would have allowed for deeper exploration of emotional narratives and interpersonal reflections. However, given the circumstances, the current methodology offered a balance between ethical responsibility and meaningful data collection.

Findings

This section explores the survey responses of self-identified femcels, examining how they articulate their identity within online spaces. Insights were drawn from direct survey responses, public discourse across platforms such as Reddit, Discord, and TikTok, and reactions to the recruitment process. The following subsections address key themes such as self-perception, mental health, communal identity, gendered marginalisation, and romantic expectations. The data has been thematically coded according to the following themes: self-perception, response to research, mental health, community dynamics, femcel aesthetic, romantic expectations, and online harassment.

Self-Perception and Entry into Femceldom

Origins of the Femcel Identity

The survey participants commonly began identifying as femcels in their late teens to early twenties, with discovery often occurring on platforms like Reddit, Discord, and TikTok during periods of personal crisis or social isolation. A recurring theme was the use of irony or humour to initially engage with femcel spaces. As one participant stated, “At first it started as a joke but when I went deeper into the

subject, I realized… this rejection of associating with men is very justified". This path - from ironic detachment to serious engagement - was repeated across narratives.

Others described the identity as a direct response to enduring romantic and sexual rejection. "It's a mix of hate towards men and knowing I'm too ugly for a hetero relationship. I could probably find a ONS (one-night stand), but never a relationship." said one respondent. Such declarations point to a deeper entanglement of body image, self-worth, and cultural ideals of femininity.

The Femcel Label - Sincerity vs. Irony

Respondents exhibited ambivalence about the femcel label. Some rejected it entirely - "Femcels don't exist" was a frequent response from both survey comments and public forum reactions, where many users mocked the concept: "…there will always be men desperate enough that will date even the least visually appealing women" one Reddit user declared in response to the recruitment post. These statements were often defensive or dismissive, hinting at the stigma surrounding self-identification as a femcel. A survey response by someone who does not identify as a femcel expressed what they believe to be the real explanation of a femcel:

> Femcel is a fake label created by women who cosplay what they see as the average loser. Every femcel follows the same path of having a messy and disgusting room with fast food trash strewn about, saying they don't bathe, and watching stupid things like anime and k dramas. It has nothing to do with celibacy, as women can't be incels.

Conversely, some participants embraced the label:

> …I feel accompanied in the pain or in the discomfort and I realize that there are girls like me out there and that I could be of help to them just as they could help me. I feel like my identity has become stronger, I'm no longer afraid of going against something and it has given me confidence.

Other respondents noted how "It makes me feel like I'm not the only one struggling with loneliness as a woman/girl" or how they can "support [their] fellow girlies". Another notes how the posts in the community are "relatable, [yet] sometimes slightly unhinged posts happen". The tension between self-deprecation and solidarity illustrates the complex performativity of their femcel identity, as both a coping mechanism and critique of social norms.

Research Response and Community Gatekeeping

While most survey participants were genuine and deeply insightful, the recruitment process was met with a lot of suspicion. On Reddit and Discord, the post attracted trolling, disbelief, and xenophobia. The researcher was accused of being a "fed," and the study itself was variously described as "Jewish mind control." Messages included, "Not giving my IP to some mick," and "Kill all Irish 'people,'" in response to the researcher's Discord username "Irish Researcher 2025."

Questions about the researcher's sex and incel status were frequent - "Are you a femcel?" or "If you are a moid [male] FUCK YOU". Yet, amidst suspicion, many were welcoming, curious, and appreciative.

Mental Health and Trauma

Mental health was a dominant theme. Out of eleven survey respondents who commented on their mental health, five disclosed diagnosed conditions. One described herself simply as "schizophrenic." Trauma was common - including emotional abuse, neglect, and domestic violence. One response read:

> … silly women being in the sense of experiencing distress and trying to cope I felt connected to how the others in the community felt, isolation and a yearning for more with depressive episodes being common. I was in a bad place, domestic abuse and after that homeless for 3 months. The memes and community kept me going. I felt like I wasn't alone and that I could get better.

These narratives reflect not only psychological pain but also the therapeutic role of online femcel communities. Their online spaces become both mirrors and healing grounds - where femcels see themselves in others and come together to grieve and find comfort.

Community Dynamics and Online Identity

r/femcelgrippysockjail, the main femcel subreddit with over 52,000 members as of April 2025, plays a central role in communal identity formation. Named after the "grippy socks" given to psychiatric inpatients, the subreddit is full of self-aware irony and dark humour. Its tagline, "God forbid women do anything," captures the sardonic ethos. This subreddit serves as the closest replacement for the now-deleted r/trufemcel. The face of this subreddit is Isabella Loretta Janke, an infamous internet figure symbolising the chaotic, tragicomic archetype of the modern femcel. Posts often juxtapose hyper-feminine aesthetics with disturbing themes - one thread questions, "Is it over for me if I have this phenotype?" alongside photos of Janke, Jodi Arias (convicted of murder), and Sol Pais (associated with Columbine Massacre fandom). These women represent the paradox of being attractive, troubled, and alienated.

Internal tensions are also evident in the r/femcelgrippysockjail subreddit. One meme reads, "Girls when they remember that they were treated like porn categories by men they deeply trusted," followed by comments criticising the normalisation of violence in modern sex culture: "They just randomly hit you during sex," one comment noted. Others labelled such behaviour "assault," calling out the erosion of intimacy in porn-saturated dating landscapes. The subreddit also hosts darker, self-parodic content such as images of "GIRLROTTING" - a glamorous woman livestreaming from a filthy room - and sad memes such as, "Anybody else started fetishising their femcel status to cope with being a total sexless loser?"

Femcel Aesthetic and Cultural Representation

Platforms such as TikTok and Discord also reinforce the femcel aesthetic. One TikTok, featuring a girl in a pink wig, states: "It's crazy to me how people use 'femcel' as an insult. That's actually a compliment! The less interaction a girl has with men, the better her quality of life is". This sentiment contrasts with another TikTok in which a pale girl with dark under-eyes says, "I hate being a femcel". These portrayals alternate between glamorisation and existential despair.

The subreddit r/LetGirlsHaveFun, with 254,000 members as of April 2025, is a cultural offshoot of r/femcelgrippysockjail and hosts a "Girlifesto", a post by the subreddit's moderator recounting its rapid growth and explaining that the sub broke away because of a faction of "no fun allowed" users who missed its "galaxy brain, tongue in cheek, ironic and satirical" tone, which is reflected in its tagline "GOD FORBID WOMEN DO ANYTHING." Though not exclusively femcel, it shares thematic overlap. Posts critique double standards in dating, such as: "A man who showers and exercises is now called a misogynist Tate fan." This subreddit further reflects a growing aesthetic-political fusion within the wider girlcore/femcel digital sphere.

Elsewhere on Discord, the researcher was tagged in a visual post mocking femcels, depicting common signifiers: Hello Kitty Kuromi, cats, Nintendo Switches, Japanese Fashion and Lana Del Rey music - evoking stereotypical loneliness and infantilisation. These images both parody and pathologize the femcel identity.

Romantic Expectations and Sexual Politics

The survey responses revealed a mix of resignation and conditional optimism regarding dating and intimacy. “Yes! Very very very much so. Gonna die a virgin,” one wrote, while another countered, “I’m sure I’ll find a good guy eventually, but it’s up to men to ‘step up’ and behave better, lets be honest here, most world problems are caused entirely by men” Traits like loyalty, emotional maturity, and moral alignment were prioritised over looks or status: “Honestly, I don’t care what someone looks like. My only real standards are that I click with them.”

Some respondents criticised porn culture and its effect on dating, asserting that porn-induced desensitisation has led to violent and disconnected sexual norms – “Moids [males] are pornsick genetic mistakes”. One respondent notes how the trolling from male incels on the femcel subreddits sometimes involves posting “very brutal porn”. On a popular Reddit post about how girls are “treated like porn categories by men they deeply trusted and cared about”, one user wrote about how “porn has irreparably damaged the sexual attitudes of so many young men and women”; others contributed to this noting “A woman who doesn’t want to be hit or choked can be considered ‘vanilla’ or ‘ boring’. Wanting to be complimented in bed is now called a “praise kink” when it should be done by default. Cringe.”

Others expressed disinterest in men altogether, identifying as lesbian or asexual, or leaning toward misandry as a form of radical self-protection, one Discord user emphasising how “majority of femcels are lesbian btw.”

Platforms and Harassment from Incels

Reddit and Discord emerged as the main platforms for femcel discourse, though they also hosted significant harassment. Male incels often infiltrated these spaces, posting violent pornography or personal attacks. “… when an incel enters a group of femcels, he always enters with violence, attacking women for their physique, questioning their intelligence and even humiliating them with images” noted one respondent. Many Discord servers removed the researcher's account and posts entirely, emphasising how guarded these spaces have become.

Discussion

The findings of this study shed light on the ways femcels navigate their identities and experiences within the digital landscape. The participants’ responses reveal the complexities of female marginalisation, mental health challenges, and community dynamics. This discussion explores three key themes: the intersectionality of femcel identity, the politics of online spaces, and the potential for transformation through online community engagement.

The findings suggest that femcel identity is a combination of their own self-perceived inadequacy, resistance to societal beauty standards, and a search for validation inside a very hostile online space. It is shaped by trauma, mental health struggles, and an ironic online culture that alternates between nihilism and solidarity. Many people challenge the existence of femcels, dismissing the label as a meme or contradiction, but the data proves real, painful, and politically charged experiences that call for closer analysis and attention. The following sections work through each of these one by one.

Intersectionality and the Femcel Identity

The femcel identity is a lens through which intersectionality can be examined, looking at how various overlapping identities - such as sex, age, socio-economic status, and mental health - contribute to their experiences of oppression. Many participants illustrated that their femcel identity is deeply intertwined with their histories of trauma and social exclusion. It’s clear that the experiences many

respondents have gone through are often marked by emotional abuse or feelings of alienation, driving them to seek solace within the online femcel community.

At the heart of this struggle is a critical space where gendered expectations collide with mental health issues. Femcels commonly face societal judgments that magnify their mental health difficulties, creating an environment that's toxic and unforgiving. As stated by several respondents, the pressure to conform to unrealistic beauty standards creates a cycle of despair. This experience is often compounded by disconnection from traditional support systems like family and romantic relationships.

Critical Discourse Analysis (CDA) can be used to explore how femcels use language to articulate these intersecting struggles and construct a collective identity rooted in shared exclusion. CDA helps uncover how the terms and narratives circulating within femcel spaces reflect broader social power structures, particularly around gender and mental health (Fairclough, 1992). Through discourse, femcels negotiate the meanings of their experiences, challenge societal expectations, and form new discursive spaces of belonging.

The nuanced portrayal of mental health within these narratives suggests that adopting the femcel label can serve as both a coping mechanism and a hindrance. It's a double-edged sword: on one hand, it provides a sense of belonging and validation; on the other, it risks reinforcing negative self-images and creating an "us versus them" mentality, particularly towards those who don't share their experiences. This paradox is essential to recognise as femcels work to navigate their mental health amidst societal expectations.

The Politics of Online Spaces

Digital platforms such as Reddit and Discord have fundamentally reshaped how individuals build communities online, particularly among marginalised groups like femcels. The anonymity afforded by these spaces enables genuine connections and discussions free from societal judgement. However, it also has a dark side; while some find solace and validation online, others encounter trolling and hostility. There was a significant amount of scepticism directed towards researchers attempting to engage with these communities, which may cast a shadow over the dynamics at play in these spaces. Femcels often strive to distinguish themselves from male incel communities, reframing their narratives about men through an ethical lens that tackles misogyny and body shaming. They claim to prioritise community spirit over individualism, valuing shared emotional experiences over competition.

Yet in practice, the femcel community can be highly toxic and hostile. Despite their efforts to appear more reflective or compassionate, many of the same patterns seen in male incel spaces - bitterness, exclusion and internalised hatred - persist: "Incels should be castrated and burned alive." Support networks can quickly turn into echo chambers of resentment, where solidarity blurs with derision toward men and other women perceived as more fortunate. Much of the rhetoric within online femcel spaces mirrors that of male incel forums, including the widespread use of the term 'moid' to refer to men - an inversion of the incel term 'femoid', which dehumanises women. In this sense, the differences between femcel and incel communities may not be as clear-cut as they seem. Still, it's important to humanise these dynamics. Many involved are dealing with real loneliness and emotional pain. While the internet offers a space to express this, it also risks amplifying the negativity that deepens their sense of isolation.

Platform Studies helps to clarify how the affordances and architectures of platforms like Reddit and Discord shape the tone, content, and boundaries of femcel discourse. These platforms are not neutral backdrops, but active participants in shaping how communities form, moderate

themselves, and engage with outsiders (Gillespie, 2010). Algorithms, anonymity, and moderation policies all influence which voices are amplified and which are silenced, impacting how femcels express both solidarity and hostility.

The emergence of a new discourse around femininity and sexual agency is one of the more compelling aspects of the femcel phenomenon. Rather than accepting traditional narratives that cast men as arbiters of female worth, many femcels actively critique these ideas, instead embracing self-acceptance and emotional solidarity. In doing so, they push back against the notion that heterosexual relationships are the ultimate measure of a woman's value, opening up space for alternative ways of relating - ones that prioritise emotional intimacy over surface-level attraction.

Humour plays a vital role in this discourse. Often laced with irony or self-deprecation, it becomes a tool not just for coping, but for subverting gender expectations. What might at first appear as self-mockery often unfolds into sharper cultural critique, challenging the shame historically tied to women's perceived desirability or lack thereof. These shifts, while subtle at times, represent important forms of resistance against patriarchal norms that have long positioned women as passive or incomplete without male validation.

Potential for Transformation

Engaging with the femcel community is more than adopting a self-labelled identity; for many, it offers a potential path towards transformation and healing. These online spaces can serve as nurturing environments where individuals begin to rebuild resilience, grow emotionally, and reclaim a sense of agency that feels both liberating and empowering.

The shared narratives of community members often highlight how collective experience can be a powerful source of comfort and validation. By telling their stories, participants not only affirm one another's struggles but also contribute to a broader, more inclusive understanding of loneliness, rejection, and self-worth. For those grappling with trauma or long-standing emotional wounds, these conversations can be deeply therapeutic, offering a space to explore vulnerability without judgment. Connecting their personal experiences to larger cultural critiques can also help ease the profound sense of isolation that so often accompanies feelings of being undesired or overlooked.

Subcultural theory helps explain how the femcel community creates alternative values and support structures in response to mainstream norms that marginalise them. Much like youth subcultures that Hebdige (1979) studied, femcels use shared language, aesthetics, and emotional practices to resist dominant narratives around femininity, beauty, and desirability. These acts of resistance are not only symbolic but also emotionally transformative, allowing members to assert identity and reclaim agency.

Crucially, the femcel community often challenges the stigma surrounding mental health. Many find solace in open dialogue, where seeking help and sharing coping strategies is encouraged rather than hidden. In this way, the focus on emotional safety and honesty can extend beyond the group itself, inspiring members to advocate for better mental health support and more compassionate understanding within wider society.

At the same time, it's important to recognise the risks that come with these spaces. Many participants are young or emotionally vulnerable, and the same platforms that offer solidarity and support can also expose them to harm. There remains a very real danger of grooming, manipulation, or exploitation by outsiders who prey on feelings of low self-esteem or isolation. The emotional openness that makes these communities feel safe can, tragically, be weaponised by those with ill intent. Still, at their best, these communities also offer the chance to rethink how meaningful

relationships are defined. By placing emotional intimacy above conventional romantic pursuits, many femcels are finding fulfilment in deep friendships, platonic love, and kinship networks that break away from traditional norms. These alternative models of connection challenge the long-held belief that romantic relationships are the ultimate goal, and instead value bonds built on empathy, mutual respect, and shared understanding. In doing so, they expand the conversation around intimacy - asking what it truly means, and who gets to define it.

Potential for Violence and Societal Reaction

It's crucial to acknowledge the more troubling implications of femcel identity, especially regarding potential violence. Recent incidents, such as the actions of Samantha Rupnow, have sparked discussions about the connections between femcel identities and violent behaviour, including school shootings. Rupnow's actions were scrutinised as people online speculated whether she could be labelled a 'femcel,' revealing societal anxieties around female aggression deviating from expected norms. Such narratives highlight the importance of nuanced discussions around femcels; reducing their experiences to mere expressions of violence ignores the complexities they face.

The reception of this research has also been contentious across various platforms. Responses ranged from hostility to appreciation, reflecting deeper societal struggles to acknowledge female grievances that challenge established norms. While many respondents expressed gratitude for the research - conveying a sense of having their voices heard - others dismissed the community as a fleeting meme or an unsupported phenomenon. This underscores the need for ongoing discourse surrounding femcel identities and an understanding of the issues at stake.

Cultural Representation and Iconography

The femcel identity has coalesced around powerful iconography - figures like Isabella Loretta Janke, Sol Pais, and Jodi Arias illustrate the tumultuous blend of beauty, tragedy, and alienation. These representations evoke deep complexities surrounding contemporary female experiences, revealing both allure and danger. Engaging with these figures invites conversations about how societal narratives shape perceptions of femininity and how they can serve as cautionary tales within the femcel community.

Cultural references from books, films, and online content enrich the dialogue about femcel experiences, offering platforms for participants to articulate their identities. Using critical discourse analysis, these cultural symbols and narratives can be examined for how they construct and reinforce specific ideas about femininity, deviance, and emotional instability (Fairclough, 1992). The phenomenon of 'girl rotting' - linked to feelings of depression and disarray in one's living space - highlights the intersection of mental health and femininity, connecting to the lived realities of many femcels.

Conclusion

The study set out to explore the identities, beliefs, and emotional landscapes of femcels, women who identify as involuntarily celibate. Through an examination of online discourse and community interactions across platforms like TikTok, Reddit, and Discord, the research aimed to elucidate the unique experiences that shape this often-misunderstood group. As the study progressed, it became apparent that femcels navigate a complex interplay of societal expectations, mental health challenges, and the search for belonging in a world that frequently marginalises them.

Findings revealed that femcels do not engage with the same aggressive rhetoric often associated with male incels. Instead, their discussions predominantly revolve around introspection, shared struggles, and a critique of societal beauty standards. Participants articulated how their experiences with rejection and alienation shaped their identities and provided a sense of community.

Yet, internal tensions within the femcel space surfaced as some individuals grappled with feelings of inadequacy and alienation, even among peers who shared similar identities.

This study offered a set of data that can help to establish further knowledge and research in the field of femcels and their experiences. As previously mentioned, the scope of this research project only allowed for partial insight and clarification into this field of study, but despite such constraints, this study has successfully shown how the femcel identity, with its complexities and challenges, is a significant cultural phenomenon that deserves more attention.

In conclusion, this study successfully sheds light on the femcel identity, highlighting its nuances while emphasising the need for a more nuanced understanding within academic discourse. Engaging with femcels' experiences can foster empathy and awareness around issues of gender, intimacy, and self-perception, ultimately paving the way for more inclusive societal conversations. Future research could delve deeper into the intersectional facets of the femcel experience, exploring how race, socio-economic status, and mental health status further shape their identities and interactions within broader digital spaces.

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